

1572-5-11
**A brieve &
necessary Catechisme
or Instruction.**

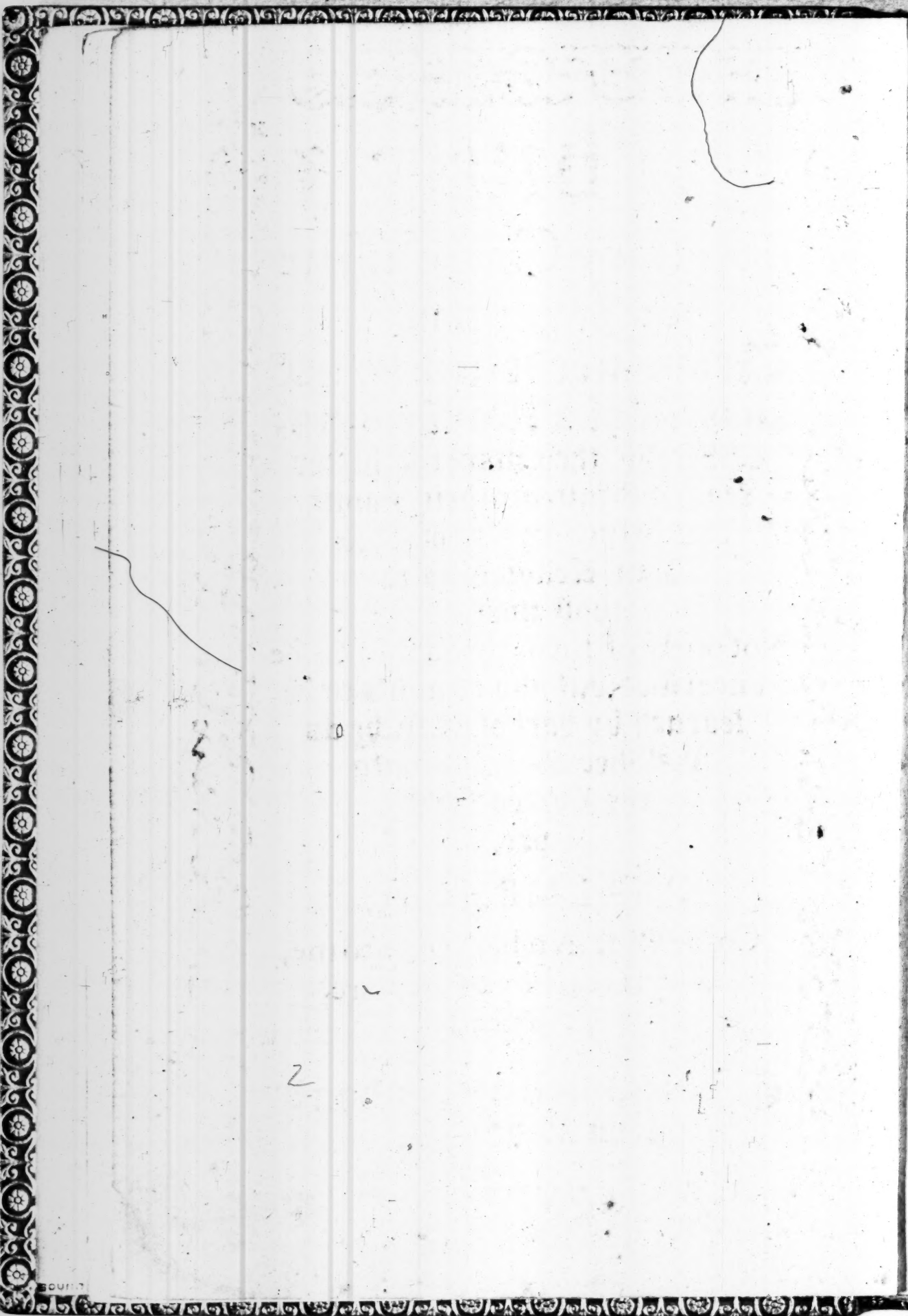
**Uerue needefull to bee
known of all Housholders,
whereby they maye the better
teach and instruct their fami-
lies, in such pointes of Chri-
stian Religion as is
most meete.**

Not onely of them throughly to be
vnderstood, but also requisite to be
learned by hart of all such as
shall bee admytted vnto
the Lordes Sup-
per.

P S A L M E. 34. 11.

**Come Children, harken vnto me,
I wyll teache you the feare
of the Lord.**

**Printed at London by
John Aldersey. 1575**



¶ To the Christian Reader.

I shall not be necessary for me (most loving brethren) to shew any causes for mine own excuse, why I haue attempted the setting forth of this little Catechisme, as though I had rashly aduentured aboue that was meete to set forth any thing to be so common by my private aduise: or as though I had presumed aboue mine ability, to becom so general a teacher hauing my selfe so meane vnderstanding. For in these dayes, in which there is so great licentiousnes of printing booke, as in deede it maketh vs al the worse, who can blame it that hath any taste or fauer of goodnes, be it neuer so simple? If it had no other fruite, yet this is great & plentiful, that in reading it we should keepe our eyes from much godles and childish vanitie, that hath now blotted so many papers. We see it all, and we mourne for grieve, so wantonly as in spirit and truth doe loue the Lord, what multitude of booke full of all syn and abominations, haue now filled the world. Nothing so childish, nothing so vaine, nothing so wanton nothing so ycle, which is not both boldly printed, & plausibly taken, so that here in we haue fulfilled the wickednes of our forefathers, & euertaken them in their syns. They had their spiritual enchantmentes in which they werbe witched, Beuis of Hampton, Guy,

To the Christian Reader.

of Marwik, Arthur of the round table, Huon
of Burdeaur, Oliuer of the Castell, the foure
sonnes of Amond, and a great many other of
such chylidhe folly. And yet more vanitie then
these, the wittles deuises of Gargantua, Howle-
glas Clope, Robin Hood, Adambel, Frier Kusch,
the fooles of Cotam, and a thousand such o-
ther. And yet of al the residue the most dzenken
imaginacions, with which they so defiled their
festiual and hye hollydaies, their Legendary,
their Saintes liues, their tales of Robin God-
fellow, and many other spirites, whych Satan
had made, he had printed and were warranted
vnto scale vnder the Popes priuiledge, to kin-
dle in mens hartes the sparkes of superstytyon,
that at last it might flame out into the fire of
Purgatory. These were in the former dayes
the subtile fleyghtes of Satan to occupy Christi-
an wyts in heathen fantasyes. And we as men
that cannot learne wysedome by any cramples
to keepe our selues from harme, but as though
the wickednes of our forfathers were not
yet full, we wyll make vp their measure, and
set vp shrines of the woorde of God, and the
writynge of all bys Sayntes, whych our fore-
fathers had cast out of all honour, that theyr
owne dreames and illusions myght be had in
price. To thys purpose I trowe, we haue mul-
typlied for our selues so many new delights,
that

To the Christian Reader.

that we might iustify the idolatrous superstition of the elder worlde. To this purpose we have printed vs many balwy songes (I am loth to vse such a loth some worde saue that it is not fyt inough for so vile endeuors.) To this purpose we have gotten our Souniges and Sonets, our Dalaces of pleasure, our vnchast Fables and Tragedies, and such like sozceries, moe then any man may reckon. Yea, some haue bene so impudent, as new borne Moabites which walow in their owne vomyt, and haue not, bene ashamed to entitle their bookes the Court of Venus, the Castle of Loue, and many such other as shameles as these, & that there were among vs some zealous Ephesians. that bookes of so great vanitie might be burned vp. The spirit of God wrought in them so mightely that they contemned the price of so great iniquitie in one Citie, that at one fire they brought together the bookes values to two thousand markes, and burnt them all at once. O happy light and cleare as the Sunne beames, yf we might see the lyke in London, that the chiefe-streete might be sanctified with so holy sacrifice. The place it selfe doth craue it, and holdeth vp a gorgeous fool, a fyt stake for so good a fire. O Lord thou art able to worke what thou wilt let vs see this daye that Jacob may reioyce, and Israel may be glad. So recompence thine

To the Christian Reader.

enemies, as they haue recompenced thee. Of
old they (a) burnt the wytynges of the Pro-
phets, and in thier ages folowing they depar-
ted not from the syns of their fathers, but
gaue the (b) holy labours of thy Saintes vn-
to athes, now let vs see thy iust recompence of
anger, and make our good Rulers the instru-
ments to execute thy indgements. We haue
now longe enough played wyth our fantasies,
Lord raise vp againe thy word into honour, that
our eyes may be occupied in holy readings.

And you my dere brethren that are yet in bat-
tal to fight against Satan, pray and cease not,
that God alone may be exalted in our dayes,
that Satan may be trode vnder foote, and that
the worde of God, the stronge weapon of our
strife, may be geuen into the hands of all, that
their lyfe may be in safety. And be perswaded
of this, that there is no one thing more enemy
to the word of God, then these vaine and synful
imaginacions of our swa vnbrydeled wyts,
whych haue now filled so many volumes: and
therfore I trust I can deserue no blame to ad-
venture the setting out of this short instruction
if the my desyre is onely to aduance Gods glo-
ry, and edify his poore church that is yet so coue-
red in darke ignozance: when so many haue
found leaue to spred abroad their labours that
haue no other pleasure then of sin & wickednes
Now

To the Christian Reader.

Now for that that I haue taken vpon me to set forth vnto many this instructiō, beare wyth me, I beseech you, and pray vnto God that wee may altogether hold the humblenes of mynde that was in Christ Iesu, that wee be not wylse in our owne conceite, nor thinke of our selues above that which is conuenient, but acknowledging y^e blindnes of our hart, and the ignorance in whych we are borne, wee may say wyth the most happy Apostle: we haue nothing that we haue not receyued. And of many other I doe wyllingly p^{ro}fes it, I am the least, but by the grace of God I am that I am, and I trust hys grace is not in vayne in me. But thys that I here p^{re}sent vnto the Church of God, I haue not done it alone, but an other faythfull Labourer in the worke of the Lord, and a good brother in Christ Iesu, whom God hath endued wyth great knowledge, and blessed with much vnderstanding, he hath taken the greatest paine, and the greatest fruit must grow of hys laboures. So that I haue not aduentured it of my self, but haue onely bene an helper of another mans labour. And the cause that hath moued me is such as hath made the childe^{ren} of God euen to faint in their mourning, vntill thei shal see the great mercies of God to take away the cause of their grieffe. We see the great ignorance in which the people are euery where couered the cloudes.

A. iij.

of

To the Christian Reader.

of darkenes, more then the darkenes of Egypt, haue so ouershadowed them, that the light of the Gospell of the glory of Christ, who is the image of God, it doth hardly or not at all shine in their unbeleuing hartes. Scarce one of a great many can geue an accompt of their sayth, yet s. Peter requireth it of euery Christian. A very fewe haue tasted the beginnings of the Gospell of Christ, & yet s. Paul biddeth that that word dwel plentifully in ech one of our hartes. The Apostle blameth the ignozaunce of the people, who haue learned yet no further then repentance from dead workes, and the first instructions of the sayth toward God: But O Lord, how many thousands of vs of sayth and of true repentance can say nothing?

The Prophet speaketh of the kingdome of Christ, that in those daies the earth should be ful of the knowledge of the Lord as the waters that do couer the sea: where is now that blessed spirit of vnderstanding to be poured vpon vs: & where is this riches of the knowledge of God? Are not rather the multitude of our brethren clothed with darkence, so that they grope in their waies as at mydnight, & knowe nothing of the way of life: We pray daylye according as we are taught, Let thy kingdome come: if we speake not lyke the Pa-
ters in wordes without vnderstanding, then
this

To the Christian Reader.

this is our meaning: Let thy spirit heare rule in our harts, and the knowledge of thy woord lighten the eyes of our minde. And what do we then els but dally with the Worde, if wee pray stil for knowledge, and yet sleepe still in ignorance? When this is (louing brethren) a good excuse for our holenes, if in so great necessity, according to our talentes, we seeke to be profitable vnto many.

If any thinke that there are already sufficiency set forth many Catechismes, I do easely graunt it, but they are not sufficiently learney, neither yet can be. For it was necessary in the best and most goodly of these labours, whylest the Christian faith is playnly taught, to edifying of the simple & conuincing of the aduersary, that the faythfull teacher should vse moe wordes, then can be caried in mynde of the ignorant man. And therefore I thought it good as briefly as I could, to comprehend the effect of all, that the beginnings being made plaine and easely printed in memory, we might enter into reasoning & disputation with our selues, instructing one another, and helping one another, that we myght haue the more fruite in the longer labour of others, but most of all that we might be encouraged to the most holy and lively word, of God, to drinke with continuall desire of the fruitfull spring, euen vntill the water of lyfe do flow

To the Christian Reader.

flowe vp in our hartes into euerlastyng gladnes, and in the day starre do arise in our hartes. which may lighten our myndes in the knowledge of the God of glory.

There is nothing remaining more why this labour should be mydiked, except anye man would thinke that euery Congregation had a sufficient Pastor to instruct those that were ignorant, so that they should not neede anye straunge teacher: God graunt that in tyme to come thys may be founde true. But yet we are farre from it, even as lyght from darkenes, or death from life, or as knowledge and vnderstanding is from insensible blindness. O that wee had eyes to see so great misery, for sure it may not well be iustified, that in so cleare lyght of the worde, as God hath made nowe shine vpon vs, that there was euery nation whych had so ignorant Ministers. We may herein compare wyth the man of syn hymseife. I do not know that in the midst of al hys abominacions there was a more lothsome sight of that idolatrous Priesthood, then wee haue set vp among our selues, to be fellow labourers amenge vs in the Gospell. For what though they exceeded in losenes of lyfe? Yet their darke & barbarous religion was so thicke a cloud spread ouer their maners, that their foulness of their sins was not easely scene. But we haue the light that hath
made

To the Christian Reader.

made althings manifest, & the Sunne hath shined that hath disclosed iniquity, so that there hath not bene among vs any popish Priest so drunken, nor any alehouse Chaplen at such a perpetual truce with his drinking pots, that hath possibly purchased so much discredite to his bellygod, & kitchen fayth, as our dum dogs and guides do daily multiply agayng the God of Israel, and the faith of his anointed our onely God and Saviour, It greeneth me to remember, and lotheth me much more to rehearse the estate of the ministration into whych we are fallen. We haue good tyme now to complaine with the prophet, like people, like Priest. Euen the same couerings of Israell that shadowed then theyr glory, they haue spread themselves againe as the heauens, and are come ouer our head in so great a tempest of blyndnes and ignorance, that they haue shaken the foundatjons of all our comfort. We saw in deede Halcionios dies the glad & pleasant dayes in which our hope shined, when first our happy gouernment turned away our sorowes, brake the yoke of Antichrist, deliuered vs from the powers of darknes, also caryed vs among the Saintes of God into the kingdome of light: But our hope hath since suffered a great Eclipse, fro the fulnes of her beuty, (such hath bene the malice of Satan) He attempted agaynst vs euen at the
first

To the Christian Reader.

first his most pestilent practise, and hath brought
accordingly his purpose to effect. When God
had tourned the wyl of the Magistrate, & enclie-
ned his care to vnderstanding: when he had
geuen vnto him courage to scatter the enemies
of his truth, & planted true feare in his hart to
establishe his Gospell, then the subtyl Serpent
which had turned all his deuyses hether, hee
bent his violence, and thys counsell pleased hym
best: to corrupt the Priesthood, who should in-
strute the Prince by Vrim & Thummim, that yf
thus he might darken the light of the people,
it might be the more easy to leade them out of
the way. When he entred againe, and with more
successe into his first assaultes, wherewith he
tempted once our sauour Christ, he robbed the
Minister of his blessed hope in the prouidence
of God, and made him seeke the wayes full of
vile shame to get his bread. He hanged before
his eyes an other deale of Pompe and vanity,
that he could not with open countenance see
Christ, but folowed the present pleasures that
better lyked hym, And so first wounding the
heade, the infection hath growen since into the
other partes of the body, that now almost ther is
nothing but woundes and swelling, and sores
ful of corruption. Loke where we wyl, among
the people of the Lord, and how hardly shall we
finde the dwelling place of the godly Pastors?

At

The the Christian Reader.

If Ieremy were now alivē, hee would take up Iere againe hys olde complaintes : That my head were ful of water, and myne eyes a fountaine of teares, that I might weepe day and night for the slayne of the daughter of my people. For looke what agreement hath righteousness wyth unrighteousnes, and what fellowship hath light with darknes, what concord Christ wyth Belial, or what part the beleuer wyth the infidell, the same societie is betwene a great number of our English Parsons and Vicars wyth the true Preachers and Ministers of the Gospell. Your selues good Christian Readers make the comparison, and be your own iudges what cause we haue to complayne, The true Minister is Ma the salt of the earth, to dye vp corrupt and not some humours, and to preserve the substance pure, that the world may be offered up a swete sacrifice vnto God : But our Vicars and Curates we haue some of them yet of the old Popish priests, whose salt is so vnsanery with such popish leuen, that there is no taste in them of the Gospell of Christ. Now certayne it is that the Popish Priesthood is no calling for a Minister of the Gospell. And therefore they that haue not openly forsaken that, and haue geuen a new promise vnto Christ, they may well haue the lyuing, but they cannot be the Parsons whom God hath called, nor yet the salt to season
hys

To the Christian Reader.

his Elect & chosen. The true Minister is the
lyght of the worlde, which holdeth forth the
Gospell of Christ in his hand as a lanterne to
lyghen the steps of a great number, how to
walke vnto Christ: but what daylight I be-
leeue you, findeth in the Ministers of our ma-
king? They are better sene in their seuerall
occupations, then in the knowledge of the
worde which they should dispence vnto others
The true Minister is a father of men, by whom
the parish is stirred by to all loue, to God first
and then mutually one to another: but the par-
sons now haue either their nets so broken, or
theyr baytes so yll, that we see the effect is no
gathering together, but a wofull dispersion
both of Priest and people. How many examples
do we see of a continual dissipation in rates and
controuersies: The Parson against the Vi-
car, the Vicar against the Parson, the parish
against both, & one against another, and all for
the belly, Among whom neither people, Par-
son, Curat, Vicar, one or other hath any care
for the Gospell of Christ. As the Lord doth liue,
this is no other fishing, but to suffer that roa-
ring Lyon to catch all by his enchauntments,
that he may haue large pasture in the church
of God. The true Minister is the eye of the
body, the workman of the harvest: The messen-
ger that calleth vnto the marriage: The Pro-
phet

The the Christian Reader.

phet that telleth the wyll of the Lord: the wise man that teacheth to discern betwene good & euill: The Scribe that doth expound the law: The seruant that occupieth hys Maysters talents vnto gaine: The witnes that beareth testimony of Christ to al people: The dispensers of the misteries of God: The Steward that geueth meate in due tyme vnto the residue of the household: The sacrificer of the Gospell of God to make the oblation of hys flocke acceptable: The Ministry by whom the people do beleue: The labourers of God to tyll hys husbandry, & make vp hys building: The shepheard to feede the Church of God, whych hee hath purchased wth hys blood. But alas and wo fe^r vs, if we can see our sorowe, what one of these excellent vertues shineth in our Pastores? I speake the tr^{uth}, and God in hys good tyme wyll geue vs eyes to see his iudgements. Scarce one par^{tysh} of a hundreth hath found such a Ministry, or scarce two or three in a Shere whom God hath so blessed. If S. Paule saye true, or if the voyce of God be featfull in our eares, that we cannot beleue except we heare, & we cannot heare without a preacher: where is our glozy that we are the people of the Lord? Or where is our reioycing that the Gospell in amongst vs? Were it not that the woordes of the Lord preached dayly vnto vs, and the voyce had come into our

eares,

To the Christian Reader.

eares, as fully as our forefathers, even in the strongest of our people, it would make their faith to wauer. For about vs in our country where dwelleth that Minister, or where is his name, that shall strengthen the weake harted, and rayse them vp in hope? He must saith Saint
3.2 Paul, he must be apt to teach that is made Minister: but we haue made the old saying true Oportet non habet locum, they are we may say, they are more meete for the plow, then dwell in the Personage. Say the Apostle what he say wyll, he must or he must not, he shalbe made Minister now that pleaseith the maker.

Even thus it is, both hie and low, as many as God hath sealed wyth a good spirit, they complayne of it. They say all wyth Jeremy: The Priests say not, wher is the Lord, and they that
8. should minister the lawe, they know nothing. The men amonge vs that woulde be our Leaders, they may say as of old tyme: I wil prophecy vnto thes of wyne and of stronge drynke. but of
11. the law and the testimonies they cannot skyl. So heauy is the hand of our God ouer our syns vntyll we be amended. He hath broken his two stauies of happy feeding, both belwy and bands:
13. and geuen in steade of them the instrumentes of a foolish shepheard, and hath raysed vs vp Pastors which looke not for the thinges that are lost, nor seeke the tender Lambes, nor heale
that

To the Christian Reader.

that that is hurt, nor seede that that standeth
vp. And therefore we may boldly say, God
himselfe being our warrant, that the Israel
of the Lord is without blemish.

But some perhaps will think this complaint
to be grieuous, God hath not dealt thus with
vs, but rather hath multiplied a great many
of learned and goodly Ministers vnto vs, euē
now in great abundance as in any age before
vs. Most certainly true it is, that God hath
raised vp in our dayes men of singular hope,
ful of excellent giftes, whose vertues in yong
yeares hath shined far aboue y^e gray beeres of
their forefathers. Would God we wer halfe
thankfull inough for so manyfold blessings.
The ioy of the whole earth, & the gladnes of
all the world, y^e is the blessed hope of the Gos-
pel, it shineth not a litle euen in their coun-
teinces. The Lord increase them a thousand
thousand fold, & geue them double his spirit, y^e
they may be greater then al their enemies, &
abide faithful euen vnto death: that throught
them the Prince may reioyce, the Magistrate
may be gladd, their felowes may be encoura-
ged, the people may be taught, all may haue
hope, sin may be abolished, idolatry rootes out
Antichrist ouerthrowē, Satan troden downe,
Hell may be confounded, the Gospel may en-
crease, righteousness may shine, & God may

W. J.

habe

haue the glory. This desire is the fruit of our
lyfe, and there is not in the world a better
porcion. This we haue chosen, and in this
we will dwell, vntyl the salues of time that
we shall say in our course: Lord, now lettest
thou thy seruaunt depart in peace.

But we haue here not a little feare, & we see
the stumbling blocks y haue made our waies
daungerous. True it is, many men are greatly
to be loued, but this is as true ther is none
so good, but Satan will seeke to sift him. Noe,
Lot, Aaron, Miriam, Sampson, David, Par-
tha, Mary, men and women of most excellent
vertue, & such as the world was not worthy
of: and yet not one of these whom Satan
wounded not, yea almost vnto death. The
most glorious of al men subiect vnto syn, was
Adam himselfe, & yet he was throwen downe
into great confusion. So that the Saintes of
God (for so I trust I may cal them, because of
their great gifts (the Saintes I say, that God
hath sent vnto vs. they haue great cause to
feare, & to say with Dauid: Alas I amet) to
stand, let him take heed fall not. Sure they
are of continual assaults, & euen at this pre-
sent one aboute other shaketh all their sayth.
Satan hath rent a sunder y glory of our Mi-
nistery, that flesh & bloud is not halfe willing
to beare the shame of the world y goeth after
it:

To the Christian Reader.

it: He hath spoiled it of the due reward of all auctorite, of all obedience, love reuerence and honoz that man should geue vnto it. He hath laid vpo it much contempt, many reproches, great peuertry, intolerable bondage, so that though the calling be in dede y most pzeious inheritance vnder the Sun, yet the glozy is so darkned vnto mortal eyes, that all Nobility is quite fled from it, the Gentleman afraid to come vnto it, the ritchman rather chuseth any other kinde of lyfe, y meane st estate so hardly contented with it, that s. Paule himselfe can finde vnt a few fellows that wyl cast away from them the clokes of shame, & not degenerate from the dignity of their office. But God shal once geue agayne vnto hys Ministrys beuty,, u steqe of almes, & ritch aparel in steed of sackcloth, when he shal turne againe the cactinity of Syon, and build vp the walles of the promised Jerusalem. In the meane season we will lyue in hope, & geue thanks vnto our God that hath brought vs hether to

One other assault of Satã hurteth as much as this: yea, & so mucht he mote because it is couered w the cloke of benefit, & sheweth vs a saluing medicine against the former wound. For whereas y Ministers living in most churches is but small, he hath found this remedy, y one man should haue many Benefices. And

B.g.

wheras

To the Christian Reader.

whereas the reproch is not little, but euen the name is full of diuaine, as to be called a maister Parson, Maister Vicar, Syr John, a parish Priest. &c. against this euil he hath found a remedy worse, & geue liberty to al that will, to be Nonresidens, to forsake their charge, to go wher they wil like masterles boundes, to fyll the cōmon wealth with worse then any idle vagabond persous, &oe this is the vessel of poison y^e Satan hath set a bzoche, & the cup of whoredome which the Pope hath begun of vs to al the worlde. This is the head & fountaine of al spirituall earknes, the roote from which the glozy of Antichrist first arise: y^e filthy spring of al abominations, which by pestilent encrease hath overflowed kingdoms wth most shamefull slavery, brought Princes into contempt, and set a vile person in the Monarchie of the worlde. And yet at this day it doth so dul the spirits of many excellent men, that their harts are full of surfating, & yet they feele not their disease, they walow as (I saide) in their own vomit, and yet they see not their shame.

The harmfulnes of this sin is so displeasing in the sight of God, y^e he hath reuenged it with one of his greatest plagues, in hardenyng the offenders harts, that they should haue eyes to see, and not see, & eares to heare, and not heare, and harts to vnderstand, & yet not vnderstand,

To the Christian Reader.

For whereas in many things they heare the
voyce of God, & follow humbly his calling, yet
here they be deafe, euen as the Serpent that
stoppeth his eares, that he may not heare the
Charmer, charme he neuer so wysely. It is
plaine that the spirit speaketh: Be diligent to
know the state of thy flock, and take heede to
thy heards, for ritches remaine not alway, nor
the crowne fro generation to generation. But
yet the loue of ritches, & gorgeous shew of ho-
nor, hath so deceiued many, y in many yerres
they see not their flock, nor care at all in what
pastures they be fed. So much in vaine it is
that the Apostle speaketh vnto them: He that
hath an office, let him attende on hys office.
The charge that I. Paule geueth to the Mini-
sters of y church of Ephesus, is as plaine as
may be spoken, yet they cannot vnderstand it.
Take heede (saith he) vnto your selues, and to
all the flocke, of which the holy Ghost hath
made you ouerseers, to fede the church of god
which he hath purchased wyth his own bloud
That this precept wer written in our hearts
with an yron pen, or a clawe of Adamant
that we could neuer forget it. The often re-
membzance that we haue bound our faith vn-
to the spirit of God, that he hath called vs for
the instruction of his people, & that they are y
price of the bloud of Christ, would make vs at
the

To the Christian Reader.

the last so to loue our duty, that the Sonne &
Mone should be ashamed of the sound of Non-
resident, & the name of that parson should be
odious vnto vs, that woulde take vpon him a
charge, & loose not after it. The prophet saith
that if the Minister declare not y^e indignemētes
of God against him that synneth, the wicked
man shal dye in his syn, but his blood shall be
required at the handes of the negligent pastor.
And the Apostle to the Hebrewes, speaking of
the faythfull Minister, sayth that they watch
ouer the soules of those that are committed vnto
them, as they y^e shall geue accompt if any
of them perish. If these two be sufficient wit-
nes, that according to the law the trnth should
be esteemed: by their word most certaine it is
that our negligent pastors, wha haue couered
to themselves as Salomon saith, wth thick clay
& multiplied theit benefices till they be ma-
ny in number, they must needs thinke they
haue an heauye accompt against the daye of
Christ. Neither gold nor silver, nor the pride
of honoz shalbe acceptable in steede of the soules
of their b^rethzen. But so it is they are shut vp
in blindnes, and God hath couered them with
a spirit of slumber, & they are set downe in the
counseils of the mockers and despisers, which
say in much security, where is the promise of
hys comming? Cursed law of liberty y^e hath
so

so vnled their spirit: and **A** bottomes pit and
 hel of whoredomes, out of which such a stin-
 king sauer continually breatheth of Plurili-
 ties, Totquots, and al maner faculties & dren-
 ken dregs of popish abominations. **O** Lord
 God we beseech thee multiply the blessings
 moze vpon thine anointed & chosen seruantes.
 Leade them into the midst of thy Sanctuary,
 that they may drinke full of thy louing kind-
 nes. And enrich them so far with all thy bles-
 sings, & they may see with thy saintes what
 is the heighth, the bredth, the length, the depth
 & how vnsearchable is the riches of thy glory
 that hast alone immortality, and dwellest in
 light which shall thine for ever: That thy man-
 nyfold mercies which thou hast multiplied vn-
 to the, may be made perfect in that fulnes of
 spirit, vntill they shall say vnto them selues
 euen with the zeale of that noble Prophet
 and king, I wyll not enter into the tabernacle
 of my house, nor get vp into my bed, I wyll not
 suffer mine eyes to sleepe, nor myne eyelids to
 slumber, vntill I haue caused this land which
 thou hast blessed, to spue out the infetinges of
 this deadly poison. **O** Lord God, thou that art
 able, bring this good thing to passe, let not our
 syns seprate betwene vs & thy goodnes, but
 open thine eares vnto our prayers, and poure
 out thy compassions vpon vs, that we & our
 Rulers

To the Christian Reader.

Rulers may all reioyce & sing together with
the Saints in the Apocalyps Allelu-iah
saluation, and glory, and power be to thee O
Lord our God, for true and righteous are thy
iudgements, and thou hast condemned the
great whoore, whych dyd corrupt the earth
with her fornicacion. And therefore make vs
say continually Allelu-iah, and her smoke let
it rise vp for evermore. Amen.

Farewel good Christian Reader, and forget
not thy duty to bleesse them with thy prayers,
who haue blessed thee with liberty, and healte
them to the glorious triumphe of the Gospell
of Christ, who haue broken from thy necke
the yoke of Antichrist, that they may longe
rule with righteousness, with peace, and with
joy in the holy Ghost, whose gouernment
hath made thee free from the bondage of E-
gypt, from the spiritual Babylon: from Pope
and Papacy, which thine hath shadowed, and
shall at the last close it vp for ever,

From my chamber the xxij. of April,
1572. Thine in the Lord. Ed. De.

(Edw. Deing.)

Romo. 8. 22.

Every creature groaneth together, and travaileth in
payne, untill this present, & not onely the creature,
(but we also which haue the first frutes of the
spirit, euen we do sigh in our selves, way-
ting for the adoption, euen the re-
demption of our bodies,

(C)

A shorte Catechisme,
containing a declaration of
the true way to lyfe everlasting. Very
meet to be known of every one,
before they be admitted to the
Hordes Supper.

Question.

What is the chiefest thing which eu-
ry one ought to be most carefull of
as long as they lyue?

Answer.

Euery one ought to bee most
careful of these two pointes:

First and chiefly how we can be
saued in the Day of iudgement,
before Gods iudgement seat, and
so come to lyfe everlasting.

Secondly, how to lyue accord-
ing to Gods holy wyll during
our life: In which twoo pointes
wholy standeth the glory of God,
so muche as of man ought to bee
sought for.

Question.

How I
know this, how I
know Gods ingenu-
ity.

Answer.

^a
Mat. 9. 12.
1. Tim. 1. 15
Mat. 11. 20

We can neuer know how we be discharged before the iudgement seat of god, vntil such time as we know our own ^a miserable estate, by reason of the greatnes of our synnes, and the horrible punishment which we Deserue for them.

Question.

How dost thou know the greatnes of thy syane, and the horrible punishment due to the same?

Answer.

^a
Rom. 3. 20.
Rom. 7. 7.
Rom. 9. 10. 11.
Rom. 13.
Rom. 5. 20
Gala. 3. 19
^b
Rom. 7. 9.

The greatnes of my synne, and the horrible punishment therof I know by the ^a law of God, ^b rightly vnderstoode: the summe whereof is contained in the tenne commaundements.

Question.

Rehearse the ten commaundements

Answer.

Mo. 20

God spake all these wordes, and
I: I am the Lord thy G O D
che brought thee out of the land of Egypt

land of Egypt, out of the house of
bondage.

1 **T**hou shalt haue none other Gods but
me.

2 **T**hou shalt not make to thy selfe anye
grauen image, nor the lykenes of anye
thing that is in heauen aboue, nor in the
earth beneath, nor in the water vnder
the earth, thou shalt not bow downe to
them nor worship them, for I the Lord
thy God am a gelious God, & visite the
synnes of the fathers vpon the children,
vnto the third and fourth generation of
them that hate me: And shew mercye
vnto thousandes, in them that loue me
and keepe my commaundements.

3 **T**hou shalt not take the name of the
Lord thy God in vayne: For the Lord
will not hold hym guiltles that taketh his
name in vayne.

4 **R**emember thou keepe holy the Sab-
both day: Sixe daies shalt thou labour
and do all that thou hast to do. But the
seuenth day is the Sabbath of the Lord
thy God: In it thou shalt do no maner
of woorke, thou and thy sonne, and thy
daughter, thy man seruaunt, and thy
mayde Seruaunt, thy cattell, and the
stranger that is within thy gates. For

in fixe daies the Lord made heauen and
earth, the sea, and all that in them is,
and rested the seuenth day: wherefore
the Lord blessed the seuenth day, and
halowed it.

- 5 Honour thy Father and thy Mother,
that thy dayes may be long in the land
which the Lord thy God geueth thee.
- 6 Thou shalt do no murther.
- 7 Thou shalt not commit adultery.
- 8 Thou shalt not steale.
- 9 Thou shalt not beare false wytnes a-
gainst thy neighbour.
- 10 Thou shalt not couet thy neyghbours
house, thou shalt not couet thy neygh-
bours wyfe, nor his man seruauant, nor
his mayde, nor his Oxe, nor his Asse,
nor any thing that is his.

Question.

What is the first commandement?

Answer.

Thou shalt haue none other gods but me.

Question.

What is the meaning of this comman-
dement?

Answer.

The Lord God straightly char-
geth vs in this first commande-
ment, that we worship God alone,
whiche

which worſhip ſtandeth in foure
pointes: firſt that we ^a loue God
aboue all. Secondly, ^b we feare,
God aboue all. Thirdly, that we
make our prayers to ^c none, but to
God. Fourthly, that we ^d acknow-
ledge God alone to be the guider,
and gouenour of al thinges: ^e of
whom we receiue all the benefites
that we haue, and therefore that
^f we truſt and ſtay vpon him alone.

Question.

What is the ſecond commandement?

Answer.

2. Thou ſhalt not make to thy ſelfe any
grauen image, nor the lykenes of any
thyng that is in heauen aboue. &c.

Question.

What is the meaning of this com-
mandement

Answer.

In this ſecond commandement
be contained three things.

Firſt, that we ſhould not ^a thinke
God to bee like either man or wo-
man, or any other thing, and there-
fore

A.iii.

1020

mat. 10. 3.
Phil. 2. 1.
Coloſ. 3. 6.
Ephel. 5.
Mat. 6. 4.
Mal. 1. 6.
mat. 10. 28.
Iere. 10. 1.
7 6
Rom. 10. 4.
1 Reg. 8. 35.
Iere. 17. 2.
10 8
Pſal. 135. 6.
et. 115. 3. 5.
145. 9. 65.
8
Iam. 1. 17.
8
Iere. 17. 5.
8. 48. 7.
Eſay. 31. 6.
8
Deu. 4. 16.
Act. 17. 29.
Iohn. 1. 18.
1. tim. 6. 16.
1. Ioh. 4. 12.
Eſa. 40. 18.
15. 8. 46. 5.

102e that wee make no image of
God in any case.

Secondly, that we make no Image of any other thyng eyther to worſhip the Image it ſelfe, eyther God, Saint or Angell by the Image: neyther yet to this end to be the better put in mind of God by the Image.

Thyrldy, that we worſhip not God in any other outward worſhip, according to our owne fantaſies, but as God commaundeth vs in hys woord.

Question.

What is the thirde commaundement?

Aunſwer.

3 Thou ſhalt not take the name of the Lord thy God in vayne.

Question.

What is the meaning of this commaundement?

Aunſwer.

God chargeth vs in thys thyrde commaundement theſe three things

First, that we uſe with a moſt hye reuer

reuerence the name of God when
soeuer we either speake or thinke
vpon him.

Secondly, that we neuer blas-
pheme the name of God, by ^b cur-
suring, Witchcraft, Sozcery or
Charming, or any such lyke: ney-
ther by cursing nor banning.

Thirldy, that we neuer ^c swear
by the name of god in our comon
talke, although the matter be ne-
uer so true: But onely where the
^d glozy of God is sought: Or the
saluation of our brethren: ^e Or al-
so befoze a Magistrate in witness-
sing the truth, when we are there
vnto lawfullye called. In whych
causes wee must ^f onely swear
by the name of God. But as for
^g Saints, Angels, ^h Rood, booke
Crosse, masse, or any other thyng,
wee ought in no case by them to
swear.

Question.

What is the fourth commandment?

Answer.

Jer. 10. 8
Psalm. 8.
1. Cron. 2.
13.
b
Deu. 18. 2
11. 12.
Esay. 8. 1
et. 47. 9
Mala. 3.
Gala. 5. 2
Act. 19. 1
16
e
Mat. 5. 3
35. 36. 37
Jam. 5. 1
d
Jesu. 2. 1
1. Cor. 1. 1
e. 11. 31.
Galat. 1. 1
e
Ezo. 22.
f
Deut. 6.
e. 10. 20
g
2. Cor. 1.
h
Jer. 5.
e. 12. 16.
Amo. 8.
Soph. 1.

Answer.

4 Remember thou keepe holy the Sabbath day, &c.

Question.

What is the meaning of this commandment?

Answer.

The halowing of the Sabbath day, is to rest ^afrom our labours in our calling: And in one place to assemble our selues together, and wth feare & reuerence to heare, marke and ^blay bp in our hartes, the word of God ^cpreached vnto vs: To ^dpray altogether ^ewhich we ^fvnderstand, with one consent: And at ^gtimes appointed, to ^hvse the Sacraments in faith and repentance: And all our life long to ⁱrest from wickednes, that the Lord by his holy spirit may work in vs his good worke, and so begin in this life, ^jeverlasting rest.

Question.

What is the first commandment?

Answer.

Honour thy Father and thy Mother.

Question.

Question.

What is the meaning of this commaundment?

Answer.

The meaning of this first commaundment is, that we should hono^r (that is to say) loue, feare, obey and releue our ^aParentes, or any other that are vnto vs, in their stee^d. As our ^bPrinces, rulers and Magistrates, ^cour Pastors & Teachers: our ^dMasters, and al others which are aboue vs in any calling, placed by God: ^ethe aged and grayheaded, and that all Superiours shew them selues in ^fdeede Parentes, in ^gdefending and guiding their Inferiours.

Leui. 19. 3
Colo. 3. 20
22. 23. 24
Eph. 6. 1
Exo. 22. 2
Rom. 13.
Titus. 3.
Heb. 13. 17
1. thes. 5. 12
Eph. 6. 1
Leui. 19. 3
Colo. 3. 1
Eph. 6. 1
946

Question.

What is the first commaundment?

Answer.

6 Thou shalt do no murther.

Question.

What is the meaning of this commaundment.

Answer.

first

First the Lord God forbiddeth
vs in thys sixt commaundement
all ^a killing, ^b fighting, and ^c quar-
relling, ^d all reproches, mockes
and tauntes.

Secondly, he forbiddeth all kyl-
ling in hart, that is, al ^e anger and
malice, ^f all desyre of reuenge.

Thirdly, on the other side he co-
maundeth vs to p^reserue lye, by
exercising ^g the workes of mercy
and compassion towards our bre-
thren, yea even to wardes our en-
emies.

Fourthly, to ^h loue one another
inwardlye in hart as our selues,
yea even our enemies, and them
that hate vs.

Question.

What is the seuenth commaundement?

Answer.

7 Thou shalt not commit adultery.

Question.

What is the meaning of this comma-
ndement?

Answer.

Me

We are forbidden in the seventh
 commaundement first, all ^a adul-
 tery, fornicacion, & all other ^b vn-
 cleanes in our bodie. Leu. 18. 2.
c. 19. 29.
Deu. 23. 17.
b
Leu. 18. 2.
c
Mat. 5. 28

Secondly, al ^c vnpure thoughts
 and lustes of the hart. Mat. 5. 28

Thirdly, all other things which
 might entice to such vncleanes, as
 all vnchaste ^d behaviour, ^e filthy
 talke, and songes, ^f wanton appa-
 rel, leud and ydle pastimes, ^g glut-
 tony, Drunkēnes, ^h houses of open
 whooredome, and whatsoeuer els
 may allure vs to vncleanes. Eclay. 3. 1.
Rom. 13. 1.
c
Eph. 4. 1.
e. 5. 3. 4.
f
Deu. 22.
Eclay. 3. 1.
19. 20. 1.
g
Eph. 5. 1.
h
Deu. 22. 1.
i
1. Cor. 6.
10. 20.
1. Thes.
4. 5.
k
1. Cor. 10.
2. e
Heb. 13

Fourthly, outhe other syde hee
 commaundeth vs to keepe our bo-
 dies and soules ⁱ chaste and pure,
 as temples of the hclly Ghost: Or
 if the ^j gyft of chastitie be not ge-
 uen vs, then to vse the lawfull re-
 medy appoynted by God, which
 is marriage. 1. Cor. 6.
10. 20.
1. Thes.
4. 5.
k
1. Cor. 10.
2. e
Heb. 13

Question.

What is the eight commaundement?

Answer.

Thou

8 Thou shalt not steale.

Question.

What is the meaning of this com-
mandement?

Answer.

Leu. 19. 11

Deu. 5. 19

Eph. 5. 3. 5.

Col. 3. 5.

Pla. 6. 10.

Act. 2. 17

16. 2. 2.

1. 10. 33.

3. 4. 6.

10. 22. 21.

2. 2. 30

Deu. 10. 17

8. 19. 66

4. 14

2. 27. 27

1. 10. 0.

2

1. 3. 91.

1. 4. 10.

1. 10.

In this eight commaundement
the lord God forbiddeth all ^a steal-
ing & robbing in outwarde dedes
Secondly, hee forbiddeth ^b all
stealyng in hart, that is, all desyre
of any mans goodes wrongfully.

Thirdly, he forbiddeth ^c all de-
ceit and wrongfull dealing.

Fourthly, on the other syde hee
chargeth vs that we be ^d content
with that porcion of goods which
the Lorde geueth vs: to ^e applye
our selues in our vocation and cal-
ling to get our owne liuing, and to
liue of that which is our owne, and
also to be helpfull vnto others.

Question.

What is the ninth commaundement?

Answer.

Thou shalt not beare false witness against
thy neighbour.

Question.

Question.

What is the meaning of this commandment?

Answer.

The Lord God in this ninth commandment doth commaund vs first, that we should neuer ^a speake falsely in witnes bearing.

^a
Psal. 119. 161.
Eccl. 31. 12.

Secondly, that not onely in witnes bearing, but also in no other matter wee should neyther ^b lye, flatter, nor dissemble.

^b
Eph. 4. 25.
Psal. 15. 2.

Thirdly, that we should neuer, tel false tales behinde our neighbours backs, nor heare them of others: that we should neuer ^c be, leue any euil spoken behinde their backs, vntill we fully knowe the certaintie.

^c
Psal. 15. 12.
Psal. 119. 161.
^d
Mat. 7. 12.
Eccl. 10. 4. 4.
Psal. 15. 3.
Jam. 4. 12.

Fourthly in priuate offences to speake nothing, although it bee true, to the hurtyng of our brothers good name, if by priuate admonitions he may be won.

^e
1. Cor. 13. 7.
1. Pet. 4. 9.
Psal. 119. 161.
^f
Mat. 18. 15.
16. 17. 18.

Question.

What is the tenth commandment?

Aunſwer.

10 Thou ſhalt not couet thy Neyghbour
houſe.&c.

Question.

What is the meaning of this coman-
dement?

Aunſwer.

^a
Rom. 7. 7.

^b
Gene. 5. 6
et. 8. 11

^c
Rom. 2. 9.

^d
Rom. 7. 23

^e
Eph. 4. 22

Colof. 3. 9.

^f
Rom. 6. 6

Here the Lord in plaine words
doth forbidd all inwarde ^a Deſyre
whatſoeuer is vnlawful to be don
although we neuer ^b conſent vnto
it, as the ^c rebellion of the fleſh, all
corruption of the ^d olde man, all
^e blot of originall ſynne, ſo that by
this commandement moſt cleare-
lye we may ſee the Image of that
man that pleaſeth God: euen ſuch
a one in whom nothing is impure
neither in will nor nature.

Question.

Canſt thou fulfill al theſe commande-
ments without breaking any one of
them?

Aunſwer.

^a
Rom. 3. 2
Roma. 8.

theſe are the commandements
of almighty God the perfect ful-
filling wherof ^a no fleſh can attain
vnto

our
ur
og
ze
on
to
all
all
by
r
ac
ch
re
e
of
g
l
n
e

bnto, no alth
can yet 3 b
in thought

What
foz bz

kin
eu
bi
tr

or suffer
all my
er pu
nised
ny

we may be saved from these paynes e-
uerlasting?

Aunſwer.

The paines which our ſyns de-
ſerue, muſt needs be ſuffered in
man, becauſe God or bys iuſtice
muſt needs puniſh ſynne in man,
whyche was committed by man,
and therefore our Sauour Chriſt
being enerlaſting God, became al-
ſo ^a man and hath fully ^b ſuffered
whatſoener was due for mā's ſyn.

Question.

Are not then al people diſcharged, ſeing
the puniſhment is payde?

Aunſwer.

None are diſcharged, ſauiug
thoſe that take hold vpon Chriſt
a bys merites with a ^a true faith.

Question.

What calleſt thou this true faith?

Aunſwer.

This true and bynch faith is a
^b full perſwaſion and aſſurance of
my ^b hart, grounded vpon the ^c pro-
miſe of God, and wrought in me

B, ij.

by

a
Gala. 4. 6
Hebr. 2. 14
10. 14. 15
16. 17.
Hebr. 4. 14
1. Tim. 2. 5
Ro. 8. 3. 4
b
Gala. 2. 21
Rom. 4. 25
John. 1. 29
1. John. 2. 2
2. Cor. 5. 21
Eſay. 53. 10
Roma. 8. 3

a
John. 3. 16
15. 36
c
Col. 2. 14
1. John. 3. 18
Ephe. 3. 12
Ro. 8. 28. 30
Ephe. 1. 13
b Ro. 10. 9
Ephe. 3. 17
c
Ro. 4. 3. 18
Rom. 10. 9
E. 1. 16. 17

Chriſt

by the ^d holy Ghost wherby I am
 fully assured, that what so ever
 Christ hath wrought for mans sal
 uacion, pertainerth not onely to o
 thers, but euen^e to me, & is wholly
 mine, as surcly as if I perfozmed
 the same in mine own person,

Question.

How can it be that thy syns are forge
 uen thee, & yet according to Gods truth
 fully punished wyth that punishment
 which God hath appointed for synnes?

Answer.

By this my true fayth I see my
 syns both to be forgiven, & yet ful
 ly punished, For in Iesus Christ
 to ^a satisfy Gods iustice, they be
^b fully punished, & yet to me they
 be ^c forgiven, because in me they
 be not punished, but in Christ for
 me, to set forth Gods mercy, and
 therefore shall neuer be laid to my
 charge. In this maner therefore
 I see the Lord my God to be both
 mercifull and iust,

Question.

Yea, but although the punishment of
thy synnes be payd in Christ, yet seeing
ther can no vnrighteousnes dwel with
God, how canst thou stand before Gods
iudgement seat as righteous and iust,
saying thou hast no righteousness, but
such as is stayned with so many syns?

Answer.

I stand as iust and righteous be-
fore the throne of God, not clothed
with mine owne righteousness,
which I haue wrought in myne
own person, but with the ^a righte-
ousnes of Iesus Christ: Whych
righteousnes being taken hold vpon
on ^b by a true faith, is made mine.
Thus am I iust in the syght of
God, not in respect of myne owne
workes whych I haue wrought
but taking holde vpon Christes
workes to be mine by faith.

1. Co
2. Co
Rom

Eph
Rom
28
Ioh

Question.

Doth not this make men to run into
all synne and wyckednes?

Answer.

No, for this true fayth as sonne

B.iii.

as

as it is wrought in vs ^a through
 the holye Ghost, doth frame our
 hartes a new, and causeth vs to
 detest, hate, lothe and abhorre
 sonne in all men, but especially in
 our selues, and maketh vs to haue
 our ^c whole delight & ioy in those
 things which be agreeable to gods
 will, and causeth vs also to ^d ex-
 presse the same in our life and con-
 uersation, or els it is no true faith,
 but a ^e dead fayth,

Question.

Rehearse the summe of thys fayth.

Answer.

I Beleue in God the Father almighty, ma-
 ker of heauen and earth. And in Iesus
 Christ his onely Sonne our Lord; which
 was conueaued by the holye Ghost, borne of
 the virgin Mary. He suffered vnder Pon-
 tius Pilate, was crucified, dead, and buryed,
 he descended into hell, and the third day
 he rose agayne from death. He ascended in
 to heauen, and sitteth on the right hand of
 God the Father almighty. From thence
 shall he come to iudge both the quick and
 the dead. I beleue in the holye Ghost. The
 holy

holy catholike Church, the communion of
Saintes, the forgeuenes of synnes, the resur-
rection of the body, and the lyfe euerla-
styng. So be it.

Question.

What is the effect of thys Crede?

Answer.

This Crede containeth foure
especiall pointes: first, what we
ought to beleue concerning God
the father. Secondly, concerning
God the Sonne. Thirdly, concern-
ing God the holy Ghost. Fourth-
ly concerning Gods people called
the Church,

Questibn.

What beleuest thou in the first part, I
concerning God the father?

Answer.

first, I beleue that God the fa-
ther thozow Christ, into whose
bodre I am gratted by faith, is
not onely a father of other faith-
full, but even my father, and ther-
fore loueth me.

Secondly, that he is almighty,

B. iij.

that

John.

Rom. 7

Roma

Gala. 3

b

Rom.

1. Cor. 6

c

Ed. 5.

Elay. 5

7.8

Esa. 45 that is, that he hath ^aall powe
5.6.7.12. in hys hand, guiding and rulin
Esa. 64.10 al thinges: so that nothing can b
11, 2 done in heauen, earth, noz hell
Amos, 3.6. without his prouidence.
Jer. 10.23.
1. Reg. 22

19.20.36.
Psam. 139,

Question.

2 What beleuest thou in the second par
concerning God the Sonne?

Answer.

Rom. 9.5. I beleue that Iesus Christ, our
John. 5. ^a God in substance with the father
7.20. and the holyghost, ^b tooke flesh of
John. 14.10 the virgin, and is become perfect
11 b man as I am in althinges, synni
Roma. 1.3. ouely excepted: ^c & in my nature
Mat. 1.20 hath wrought for me whatsoeuer
21. was needefull for my saluation.
Heb. 2.14

Question.

15 What meanest thou when thou saiest
Heb. 4.15 He suffered vnder Poncius Pilate?
Roma. 8.3.

Answer.

Because ^dmaner of death which
men do suffer by the sentence of
the Iudge, and vnder the title of
iustice is moze shamefull, slaun
derous and terrible, then if a man
should

Should dye naturally in hys bed,
therfore Christ tooke on him our
person, to shew himselfe ^a before
an earthlye Judge and to be ^b con-
demned by the mouth of Pilate,
he being then Judge, that there-
by he might be cleared before the
iudgement seate of God:

^a Psalm. 2
Act. 4. 2
^b mat. 27.
John. 19
13. 23

Question.

What meanest thou when thou saiest,
Christ was crucified, dead, and, buried?

Answer.

First I meane, in that he was
crucified, that he suffered ^a the
death of the crosse, which was an
abominable & cursed death, ^b to
deliuer me from the curse whych
was due for my synnes.

^a Math.
31. 32.

^b Galat.
3. 14.

Secondly, for as much as death
was a punishment due vnto man
for syn, therefore our Saviour did
suffer death, and by suffering ouer-
came death. For in his death doth
lye the principall point of our sal-
uation: for if he had not bene truly
dead,

c
Dani. 9. 26
Esay. 53. 12
Iere. 11. 19
Romain. 5. 8
1. Cor. 15. 3
1. Peter. 2.
14

ly & dead, we should be yet subiect
to eternall death and damnation.

Thirdly, he was buried for the
more greater confirmation of hys
death and resurrection, And to the
intent to make it more certaynlye
known vnto vs, it pleased him al-
so to be buried after the common
maner of men, and that by two no-
table persons, ^o Nicodemus, and
Joseph of Arimathea, which was
done also by the wyll and consent
of Pilate, who caused the body to
be deliuered vnto them.

Question.

What meanest thou concerning this,
that Christ descended into hell?

Answer

Where it is sayd that Christ Des-
cended into hell, thereby I beleue
that Christ dyd not onely suffer in
hys bodye the punishment due to
my body, ^a but also in his soule the
punishment due to my soule, which
was the tormentes of hel, second
Death,

a
Esay. 53. 4
Jo

Death, & sorowes of Death, & ab-
 iection from God: as it doth ap-
 peare by the anguish of hys soule
 in the Garden, & when drops of
 bloud issued out of hys body, and
 also vpon the Crosse, by hys la-
 mentable cry vnto his father: For
 in a miserable case had we bene,
 if he had suffered onely the punish-
 ment due to our body, and not to
 our soules.

Act. 2. 24.
 mat. 26. 38

Lu. 22. 44

Lu. 23. 46.

Math. 27.

46. 50.

Question.

What fruit hast thou by this death of
 Christ?

Answer

First I beleue that this death &
 punishment whych Christ suffe-
 red, is the appeasing of Gods
 wrath, and a full satisfaction to
 God for all my synnes,

Heb. 9. 12

12. 14. 28

1. Cor. 1. 14

1. Joh. 1. 2

Secondly, that as he is dead
 for synne, so he wyl cause synne to
 dye in my mortall body,

Gala. 5. 24

Gala. 2. 19.

Roma. 6. 6

7. 8. 14

Question.

What profit hast thou by there syng
 agayne of Christ?

Answer

Answer.

First I am assured by his rising
from death, that hee hath ^a ouer-
come death, hell, and synne, & hath
finished my iustification.

Secondly, that as hee is risen
from death, so he causeth me as a
member of him, ^b to rise from syn,
and delight in righteousness.

Thyrddly, his rising againe is a
sure pledge ^c to me, that my body
shall in like maner rise againe.

Question.

What is the meanyng of thys, that
Christ ascended into heauen?

Answer.

Christ as touching his manhoi
is ^a onely in heauen: but ^b in hys
Godhead, and comfort of hys holi
spirite, he is with vs to the end o
the world.

Question.

What good gettest thou by the ascen-
ding of Christ into heauen?

Answer.

First,

First, Christ hys ascended into
heaven is a sure pledge unto me,
that I shall in like maner as a
member of him by his power, bee
receyued into heaven in the same
nature wherein he is ascended.

^a
John. 14. 3
Phil. 3. 21.
Col. 3. 3. 4
1. Thes. 4.
17

Secondly, Christ having ascen-
ded into heaven, maketh conti-
nuall intercession for me.

^b
1. John. 2.
1, 2
Heb. 9. 12
8. 24
Rom. 8. 34

Question.

What is the meaning of this, y^e Christ
sitteth at the right hand of God the father

Answer.

Christ sitteth at the right hand
of the Father, that is, hath all
power geuen hym of the Father
over althynges.

^a
Math. 28.
18.
Eph. 1. 20
21. 22.

Question.

What fruit dost thou receiue by this,
that Christ I hal come to iudge the quick
and the dead?

Answer.

To me that am a member of Christ
it is a singular comfort, when I
know assuredly that none shall be
my Judge, but he that is my savi-

^a
Job. 14. 25
mat. 24. 31.
mat. 19. 28.
mat. 25. 34
1. Thes. 1. 10.

OUR:

^b out: But terrible it wyll bee to
2. Thel. 1. 8 those that flee from Christ, ^b whē
Luk. 21. 25 they shall see hym come to iudge
Mat. 25. 41 them, whom they in theyr lyfe
tyme refused.

Question

3 What beleeuest thou in the third part,
concerning God the holy Ghost?

Answer.

^a Ro. 8. 9. 10 I beleue that God & holy Ghost
11. 15. 16. 17 a sealeth into my hart all Christes
Galat. 4. 6 benefits to be mine, and ^b maketh
Ephes. 1. 17 synne to dye in me, and stirreth me
^b Ephe. 4. 23 vp to righteousness and holynes
Psalm. 1. 3 of lyfe.
Colos. 2. 11.
11. 7. 13

Question.

Being there is but one onely God, why
namest thou the Father, the Sonne, &
the holy Ghost?

Answer.

^a Math. 3. 16 Because God hath so opened him
17. 8. 28. 19 selfe in his word, that these three
1. Joh. 5. 7. sundry persons are in substance
Esay. 61. 1 but one true & everlasting God.
Psalm. 110.
^b 1. Cor. 12. 4

Question.

4 Now let vs come to the fourth part,
what

What callest thou the Catholike church?

Answer

The Catholike Church is the
a whole company of true faithfull
people, which euer were since the
beginning of the world in all pla-
ces, which also be now and shal be
to the end of the world. Of the
which number I beleue that b I
am one. I beleue þ God c know-
eth them all, & hath a d most ten-
der care ouer them.

a
Rom. 8.29
Ephes. 1.10
11, 12, 13.
Mat. 16. 18
Joh. 10. 18
29 b
1. Joh. 3. 21
2. Cor. 13. 5.
Rom. 8. 16.
c
2. timo. 1. 19
d
1. Pet. 5. 7.
Zacha. 1. 8
Ela. 49. 15
Isaiah. 10.
29, 30

Question.

What callest thou The Communion
of Sayntes.

Answer.

The communion of Sayntes is
the societie that all we which be-
leue haue one wyth an other, as
a members of one heade Iesus
Christ, whereby we are b ready to
communicate all Gods benefites,
both spiritual and temporall to the
mutuall health and comfort one of
another, according to the measure
whych

a
1. Cor. 12. 12
13, 14, 20
1. Cor. 10. 17
Ephes. 4. 15
E. 5. 30
Ephes. 1. 18.
Roma. 12. 5
b
1. Cor. 12. 24
E. 1. 5
2. Cor. 1. 28.
Galat. 6. 2
Philip. 2. 1
3. 4

which we haue receiued of God in
this life.

Question.

What is it to beleue The forgeuenes
of synnes.

Answer.

^a
Ioh. 2. 2.
Colo. 1. 14
20. 21. 22.
1. Cor. 1. 30
Eph. 5. 3. 4
5. 8. 12
Rom. 3. 24
15. 8. 5. 8. 10
1. Cor. 5. 19

I beleue that Iesus Christ hath
^a wholye appeased God for my
sing, and paid the ful punishment
due to them, and therefore that
they be freelye iorgiuen me, and
shall neuer be layd to my charge,

Question.

What beleuest thou of The ryfing a-
gayne of the body?

Answer.

^a
Eccle. 12. 7
Luk. 16. 22
8. 23. 43.
^b
Job. 19. 26
1. Cor. 15. 42
43. 44. 53
Phil. 3. 21.
1. Thes. 4.
13. 14. 15. 16

I beleue that after this lyfe en-
ded ^a my Soule shall go to God
that gaue it and my body shall rest
in the graue, vntill the appointed
tyme: and then I shall ^b see God
in my fleshe, and mine eyes shall
looke vpon him, and this my bo-
dy shall be made lyke to the glo-
rious body of Christ, without all
corruption.

Question.

Question.

What is it that thou sayest of Lyfe euerlastyng?

Answer.

I beleue, that when God shall rayse againe this my body, and ioyne it againe together with my soule, that then I shall lyue with Christ for euer in his euerlasting kingdome of glory

1. Cor. 15.
53. 54.

Question.

By what meanes do we attaine to this sayth which thou hast here confessed?

Answer.

The holy Ghost hath appointed the preaching of the woord to bee the ordinary meanes whereby he worketh in our hartes this true and lyuely faith and without this preaching of the woord we can neuer haue sayth.

Roma. 10.
14. 17.
1. Cor. 1. 2.

Question.

After that God by the meanes of his woord hath wrought in our harts faith, by what meanes afterwarde doth hee strengthen the same?

C. s.

Answer.

Answer.

This faith doth God strengthen
in vs by the selfe same preaching
of the word, and also by the vie of
the Sacramentes.

Question.

What callest thou the Sacramentes?

Answer.

a
Gen. 17. 11
Exod. 12. 3
4. 3. etc.

b
Rom. 4. 11

Sacramentes bee ^a outwarde
sygnes ordayned of God for the
greater assurance and strengthe-
ning of our faith, being vnto vs
sure pledges of those benefits of
our saluation which we receiue in
Christ to be ours, and are repre-
sented vnto vs by the outwarde
signes of water in Baptisme, and
bread and wyne in the Supper of
the Lord. They serue also for a
marke of our profession, whereby
we differ from other people which
be heathen.

Question.

How many Sacramentes be there?

Answer.

There

There be ^a two Sacramentes,
that is to saye Baptisme, and the
Supper of the Lord.

^a
1. Cor. 1.
1. 2. 3. 4.

Question.

What strength of sayth hast thou thou-
rough Baptisme?

Answer.

I am taught & assured by Bap-
tisme, that my syns are forgiven
me: For as the water washeth a-
way the filthines of the body, even
so hold I through the holy Ghost
be thereby fully certified and per-
swaded, that ^b the blood of Christ
being sprinkled vpon my soule by
the ^c hand of sayth, hath washed
away both the guiltines of my syn,
& the punishment due to the same:
the fruit and effect wherof appea-
reth hercin, that thorough the po-
wer of Christs death and resur-
rection, I am ^d dead as touchyng
syn, & raysed vp agayne in ^e new-
nes of lyfe: Whych two thinges is
whom soever they appeare not,

^a
Act. 22. 1
Mark. 1.

^b
1. Pet. 1. 2
et. 2. 1,
1. Joh. 1. 7
Eph. 5. 26
Tit. 2. 5, 6
Act. 22. 16

^c
Act. 15. 9.

^d
Roma, 6. 3
5. 5. 6. et c

^e
2. Cor. 5. 17,
Gala. 3. 24
25

E. ii.

they

they may well haue the name and
title of Baptisme, but in Deede they
are no Christians.

Aunswer.

What strength of faith do we finde in
the vse of the Lords Supper.

Question?

The supper of the Lord through
the holpe Ghost doth strengthen
my faith that I should not doubt,
but as surely as I receiue ^h bread
and wine into my body to become
wholy mine, so my ^a soule recey-
ueth withal Christ with his ^b pas-
sion and righteousness to be wholy
lye myne, as surely as if I had
wrought them in myne owne selfe.

Question.

Are not then the bread and wyne in
the Supper of the Lord turned into the
body and bloud of Christ?

Aunswer.

The bread & wine as touching
their nature and substance, ^a are
not turned: but as touching the
vse of them, they differ from com-
mon

mon

mon bread and wyne, in that they
are appointed to God to serue vs
to vs as ^b seales and pledges of
those benefites, which Christ in
his body wrought for vs.

^b
Rom. 4

Question.

In what maner oughtest thou to pre-
pare thy selfe to the receyuing of these
misteries?

Answer.

In preparing my selfe to re-
ceiue the Supper of the Lord, I
ought diligently to obserue these
three things.

^a
1. Cor. 11.

^b
2. Cor. 1.

^c
Eph. 1.

2. Cor. 1.
et. 5. 5.

^d
Eph. 1.

Rom. 8.

^e
1. Joh. 1. 2.

Eph. 1.
7. 8. 9.

^f
Eph. 1.

^g
mat. 23.

Jer. 17.

Jo. 13.

2. Cor. 13.
10. 11.

First to ^a examine my selfe whe-
ther I ^b stand in faith or no, which
I shall know if I feele my ^c selfe
^d assured by the spirit of God, that
the ^e punishment of my synnes is
fullpe discharged in Christ, and
that whatsoeuer he hath don, per-
fayneth not onely to others, but
euen ^f to me.

Secondly, to examine my selfe
whether I fynde my hart ^g in-
wardly sorry for my syns, wth an
inward

C. iii.

inward hatred and loathing of sin
and an earnest desyre and a sure
purpose, wholly to confirme my
selfe to the wpll of Gods word.

Thirddye, if any offence be be-
twixt others and me, that I re-
concile my selfe vnto them. All
these things, although they ought
earnestly to be considered in the
whole course of our life, yet then
especially when wee come to the
Supper of the Lord.

Question.

Now sayng we bee saued by Christes
workes without our deservings, wher-
to then now serueth our well doing, or
what auaileth it to do good workes?

Answer.

We must do good workes, not
to deserue our saluation by them,
but by our workes to glorifye
God, in walking as becommeth
Gods children, declaring there-
by our thankfulness to God for our
redemption. Secondly, by our
workes

works to 'make our electiō moze
certaine vnto our selues : Third
ly, to 'wynne others to Christ by
our holy lyfe and conuersation.

2. Pet. 1. 10

Mat. 7. 27

f

Gal. 5. 6. 22

1. Pet. 3. 1. 2

Ro. 14. 19

Question.

What works callest thou goodworkse

Answer.

Our workes can neuer be accep-
table and good in the sight of God
vlesse in doing them wee keepe
these two things : First, that they
beframed according to the will of
Gods lawes & cōmaundementis
and not ^a after our own deuises.

Ephē. 2. 1

Colo. 2. 2

21. 22. 23

b

Titu. 1. 1

Deu. 21. 2

Esa. 29. 1

Mat. 15. 5

c

Ro. 14. 2

Heb. 11

Secondly, that they proceede frō
an hart ^c purged by faith. If ey-
ther of these two pointes be lack-
ing, our workes are abhominable
in the eyes of God, although they
appeare neuer so glorious in the
syght of men.

Question.

Because praier is our especial meanes
whych God wyll haue vs vse to in-
crease our fayth, tell me what belon-

geth

geth

Answer.

It is requisite in true prayer that we obserue these five thinges.

First, that we make our prayers ^a onely to God, through ^b Christ and not to Sayntes.

Secondly, that we be ^c inwardly touched wth the neede of the thing we aske, hauing our minde wholly bent therupon, and not carried away with by thoughtes.

Thyrdly, that our prayers bee grounded vpon ^d Gods promises, with full assurance that they shall be graunted, so farre as the Lord doth know them to bee meete and needefull for vs.

Fourthly, that we ^e continue in prayer, although we haue not our requestes at the first.

Fifthly, that we aske not those thinges which we ^f thynke good in our owne fantasie, but onely ^g that which God commaundeth vs

sa. 50. 15.
t. 81. 8. 9.
o. 10. 14.
ame. 1. 5.
pat. 4. 10
b
oh. 14. 13
e. 15. 16
t. 16. 13
c
om. 8. 26
oh. 5. 14
ohn. 4.
2. 2.
sal. 51. 17
145. 18.
ro. 20. 12
ath. 6. 7
d
ame. 1. 6.
r. 11. 24
e. 11. 9. 10
12. 13.
oh. 5. 15
e
kc. 18. 1
4. 5. 30.
12. 12.
el. 5. 17
10. 4. 2.
15. 22
24. 30.
f
ne. 4. 3
m. 8. 26
g
1. 5. 14.

vs to aske of hym : All whych
thynges be ^b contayned in the
Lordes prayer.

^b
Math. 6. 9
Luke. 11.
1. 2.

Question.

Rehearse the Lodes prayer.

Answer.

O Vr Father which art in heauen, ha-
lowed be thy name . Thy kyngdome
come, thy wyll be done in earth, as it is in
heauen . Geue vs this day our dayly bread.
And forgeue vs our trespasses, as we for-
geue them that trespasse agaynst vs. And
leade vs not into temptacion , but delyuer
vs from euyll. For thine is the kingdome,
the power, and the glorye, for euer and e-
uer. Amen.

Mat. 6. 9

Question.

What doest thou desire of God in this
prayer?

Answer.

First, I Desyre of our heauenlye
father, that his name may be ha-
lowed: first in his excellent works,
whych is, when we acknowledge
his mercy, wisdom, iustice and
prouidence, that he alone worketh
all thynges : and that ^b onelye the
Lorde

^b
I
psal. 113. 2
3. 34. 145. 3
Ro. 11. 36
^b
Ioh. 8. 4
14. 15.

Psal. 81. 9. Lord God be had in honour, & all
10 other set asyde. Secondly, that
Esay. 52. 5 his name may be glorified in our
Eze. 36. 20 godly lyuing and conuersation.
Rom. 2. 24

2 In the seconde petition we Desyre that God his kingdome may come, that is, that he wyll declare hym selfe to bee King ouer hys

Math. 3. 2 Church, in guiding and Defen-
et. 5. 19. et ding it, in increasing of the num-
13. 31. 23. 33 ber of the faythfull, in thrustyng
Mat. 9. 38 forth labourers into his haruest,
and blessing their laboures, and

Joh. 3. 8 suppressing the rage of wicked
Ro. 16. 20 Tyrantes, Secondly, that he wyll
exercise his kingdome seuerallye
Ro. 8. 10. 11 in euery one of vs, & kyllyng synne
18. et. 6. 6. in vs, and all worldly care, and res-
Joh. 3. 8 taining vs to righteousness of life.
9.

3 In the thirde petition we Desyre that Gods wyll may be Done, that is, that we may willingly in all thynges resygne our selues to Gods wyll, without murmuring or grudgynge.

In

In the fourth petition we pray 4
 that hee wyl geue vnto vs wal-
 king faithfully in our calling, our
 dayly bread, that is, all thinges
 needefull for our lyuing for thys
 present lyfe.

Gene. 3. 92
 Eph. 4. 18.
 2. Thes. 5.
 8, 10, 12, 13
 Ps. 145. 18

In the fift petition we pray that 5
 our synnes maye be forgiven vs,
 that he wyl not lay to our charge
 our syns, nor the punishment due
 to them, but that he wyl accept the
 death and passion of Christ, as the
 full satisfaction for our syns, and
 that we may hereof haue full as-
 surance in our conscience, that the
 punishment of our synnes is fully
 discharged in Christ, and therfore
 freely forgiven vnto vs, as m sure-
 ly as we do forgive others: and
 that we may loue one another,
 from the bottome of our hartes,
 all desyre of reuenge set asyde,

5. 8. 104.
 27. et
 105, 16
 Ekap. 3. 1.
 19. 20. 29
 30. 8, 106
 14, 8, 10. 1
 1. 2. 3.
 1
 1. Joh. 2. 12
 Eph. 3. 12
 Rom. 8. 15
 38, 39
 1. Joh. 5. 19
 20. m
 Mat. 5. 45
 et. 6. 14. 15
 Luk. 6. 36.
 1. Jam. 2. 13.
 n
 Mat. 6. 14
 15. et. 5. 23
 24. 44
 150. 12, 19.

In the syxt and last petition we 6
 do pray God that he wyl not leade
 vs into temptacion, but deliuer vs
 that

that is, that he will not bring vs
further into the battell wth our
spirituall enemies, then we by his
holy spirit shall be able to p^{re}uaile
and ouercome.

Question.

And why is this added: For thine is the
kyngdome, the power, and the glory, for
euer and euer. Amen?

Answer.

Not onely to kindle in our hartes
to desire y^e glory of God, but also
to teach vs y^e this praier is groun-
ded vpon none other then on God
onely: & that we should not thinke
the ^bkingdom of God to be weake
and voide of force and might. Also
that he ^conely is to be honoured,
praised, and glorified, and that his
power is infinite, perpetuall, and
euerlasting. And in this word ^dA-
men is exp^{re}s^sed the feruent desyre
to obtaine those things which we
aske of God, and our hope is con-
firmed, that those thinges which
we aske, are graunted vnto vs, by
which

which our consciences is pacified,
and so we end our prayers.

Question.

Tel me now briefly the effect of al that
thou hast sayd.

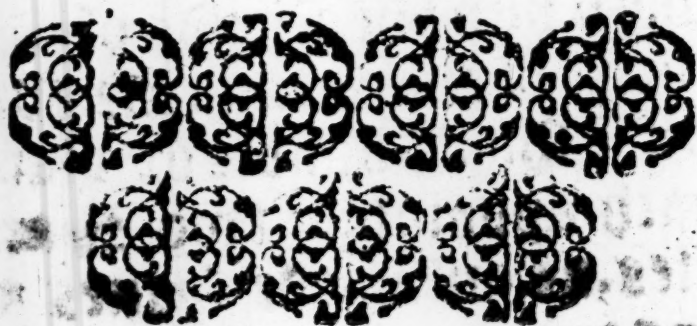
Aunswer.

By the ten commaundementes
I see my miserable estate, that I
deserue death, damnation, and the
curse of God, which must neddes
be payed, because God is iust: and
where as I my selfe am not able
to pay it, the holy Ghost thzough
the preaching of the Gospell wor-
keth in me sayth, which assureth
me that the Sonne of God beyng
made man for me, hath even in my
nature suffered what so euer my
synnes deserued, and hath made
me wyth him the Chylde of God,
and heire of everlasting life. Wher
of least I should doubte or wauer,
he hath appointed two Sacra-
mentes, as outwarde signes and
tokens to be sene & felt of me: that
as

as surely as I see my selfe made
partaker of them outwardlye, so
the holy ghost inwardly instruc-
ting me, I should not doubt, but
inwardly to be partaker of Christ
himselfe with all his benefits: his
raunsome, righteousnes and holy-
nes to be mine, that in hym, and
through him I shal haue life euer-
lasting. And thus being bozne a
newe into thys lyuely hope by the
holy Ghost, my waies shuld be di-
rected and guided by the same
spirit, to walke in holynes
& righteousnes all the
dayes of my lyfe.

So be it,

(:.)



A prayer contayning the summe and effect of this Ca- techisme.

O Merciful and heauenly Father, for
so much as at euery light occasion I
am driuen from thy holy lawes, to
the vanities of this life, and vnto all syn
and wickednes, I beseech thee in mercy
set before mine eyes alwaies the remem-
brance of thy iudgement seate, & my last
end, wherby I may be dayly stirred vp to
consider in what great danger I stand
through the horrible punishment due to
my syns: that dayly groning vnder the
burthen of them, I may flee for succour to
thy beloued sone Iesus Christ, who hath
fully payde, suffered, and overcome the
punishment due to them, and through the
working of thy holy spirit in me, I may
be fully assured in my soule and conscience
that the curse, condemnation and death,
which these my synnes deserue, is fully
payd, suffered, and overcome in Christ,
and that his righteousness, obedience, and
holynes is mine, and whatsoever he hath
wrought for mans saluation, is wholly
myne. Strengthen this fayth in me (O
Father) dayly more and more, that I
may

A praier vpon this Catechisme.

may inwardly feele comfort and consolacion in this: that I feele thy holye spirite beare record vnto my spirite, that I am thy Childe, grafted into the body of thy Sonne, and made with him fellow heire of thy euerlasting kingdome. So worke in me by thy holy spirit, that dayly more and more I may feele synne dye in me, that I do not delyght therein, but dayly may grone vnder the burthen therof, vtterly hate, detest and loath synne, set my selfe, and all the powers of my soule and body against syn, and haue all my ful delight, ioy, comfort, and pleasure in those thinges which be agreeable to thy will. That I may walke as becommeth thy children of lyght, looking skyll for that good time when it shal please thee to call me to thine euerlasting kingdome and ioy eternall. This in mercy graunte vnto me, for Iesus Christes sake my onely Lord and Sauiour. Amen.

(†)



